

M2575 Saturday Eve West^{mm} 5-24-75

Group IV

↓ space

Must Remain in
Transcription Room

MR. NYLAND: "Who's going to watch the moon tonight? You shouldn't make it too late. I don't know how much you care about the moon. Maybe it's a good thing not to see the moon-see it for a little while. So, a few things before we start talking. We'll make some changes in the Guest House. Jeff Flanagan and Margaret will be in charge. We had a little discussion about that at lunch in Brewster, and I've asked the different people who were in Brewster to become advisories. Whenever we feel that anything is wrong or that some improvements can be made regarding the Guest House, to let me know. So, that is their duty. What else? Oh ^{yah} ~~yes~~. The ^{15th} ~~fifteenth~~ of June-Father's Day. I sent all of you a letter. I hope you got it. Don't wait until someone else calls you. If you feel inclined to answer it, tell me, or send something, send it. It will facilitate it because we'll have to check on those who answer and those who don't. What else? We will work as fast as the slowness of the Town Board allows us, eh, Robert?

Robert Burnett: "That's it."

MR. NYLAND: "In the meantime we will make plans for crafts and the different things we want to do. I think we may as well prepare for it. I've asked David to help me in that ^{be} ~~cause~~ we will make some changes and I think it will be a very good central person to put everything on his shoulders. That will relieve me because I HAVE Firefly. I hope finally that I can get started on it, continue on it and produce something. These meetings are very important. I feel that we are in a particular period regarding establishing the value of Gurdieff and Worka and describing it and coming together with statements. A meeting like Thursday contains a great deal and most of it was perspective. You understand I have to do that once in a while

so that you become encouraged or able to place it and to see in what respect Gurdieff offers solutions which many other esoteric knowledge, propogandists, don't give. You have to keep on preparing yourself to find out for yourself what is the meaning and what other religions or philosophies are giving. And when you're interested in any one of those, let' say like Sufi, find out what is the difference or in what way are they emphasizing, I take that simply as an example. What are they emphasizing that we don't and what they don't emphasize which we do. Gurdieff always takes care of the simultaneous possibilities of development, that is the possibility of simultaneous development of the three centers and in that respect, it is an interesting philosophy because it will create equilibrium as one goes and as you keep on paying for that what is necessary for that kind of growth, you will start to realize that in this balance, which you will obtain, there will be more opportunity of seeing what actually is the case as a whole with yourself included and where your proper place, rather each place of man, mankind, each unit of mankind really belongs in relation to the earth because don't forget, we emphasize at the present time emotional attitude. At the same time, we talk about relationships between people which is not only of a feeling kind. It has to do with behavior, a behavior which come many times from instinct, physical make-up, maybe astrologically to be explained whatever tendencies and characteristics are. We do that for the time being to establish a force which afterwards will enable one to become intellectually more understanding of what is the meaning of consciousness so although the emphasis at the present time is on really conscience and the development of spiritual quality and making inner life, as it were, respec-

table, the aim is always to see that the making of the soul is the ultimate, and ^{that} consciousness afterwards has to take a much larger place than it will take in the beginning when one is trying to learn. So we are interested in all three even if we don't emphasize consciousness at the present time as much, only to the extent as it will give us clarity of what is objectivity and the emphasis now is on the wish and the creation of that what is necessary for the continuation of ^{the formation of} Kerdjanian body, particularly the sol, la, si of that octave. And our interest really should be first to be affected by that what is around us in the form of esoteric knowledge and having that come in on one and affect one and and forming then impressions which we receive and which are received in a different place than a mental activity, because we do talk about two extra sense organs, one for the formation of Kerdjan and the other for ^{Soul}. The emphasis is first on Kerdjan so that when we talk about the sol la si of that octave- that body development, parallel to that we talk about do re mi of sol, but really the sol will only start after the fa, that is when we are finished, more or less, or are at the point of si, do, the kerdjanian body, and a great deal of water has to flow over the dam before we get there. But the ultimate aim is ^{soul?} sol and working for that because it doesn't exist in accordance with what we proclaim. Even if it does exist it is not available. It's too much covered up and quite definitely it's not developed. We don't emphasize the physical and only as a means to an end. It has to be used for a definite purpose of making the other two grow out but that has to become the proper place for the physical body, and therefore even if we talk about relationships, it has to do with a development

of one's own ability to make such relation and mostly to get out of the way or to take out of the way the desires of the body itself, not only acknowledging that it exists in our sense of the word, accepting them as a characteristic or a trait, we have to see if they are allowed to continue to exist when one wants to go on the road to consciousness and you should be much more simple and leave all the different problems of the physical body after, you ^{to have} may say, tasted them, after you know their value, and you must leave them alone because you ~~have~~ have to walk, as it were, lightly without too much balust. You have to leave things alone after you have found out what the value is, never emphasizing the value when you talk about spiritual life. If you want to talk about earthly qualities it's quite all right. You can learn a great deal from disciplining yourself but what one really should try to touch is that what is within and it is not as yet developed but is willing to develop and touching it or rather coming very close to that what is the utter reality of oneself and this time expressed in an emotional sense, is really, as we say many times, to undo the bondage in which magnetic center, at the present time, is held. Whatever the reasons may be for that, it doesn't matter. Will you talk when I ask you for questions?"

Robert Bennett — " Mr. Nyland,"

"Yeh"

Robert Bennett — "Very much in relation to what you're talking about right now, I would like to get a judgement from you in relation to how I tried to describe an experience on Wednesday. What I want to know is, given that little I is of a higher level, am I right in considering that within myself is a corresponding part, a corresponding state, that is also of a higher level in the same way? I ask that because in certain experiences, experiences that are not just short ones,

but where something strikes me and I try and work several times, and I have, first of all, a sense of an I and a definite experience in an impartial sense, and then something corresponding in me seems to be struggling to correspond or be free to meet that and what I tried to say on Wednesday was for that for me I consider a higher level, just generally, something on a higher level, as being I, and also of being a state of wishing inside myself. Am I right about that?"

"No, you're right. The only thing is it is right in principle. It is of the same kind. In that way you might say it is similar, so that as principle, in equal property and in equal value. The difficulty is only that we don't know very much about that what is bound within one. If it were, if it were reachable so that we immediately could recognize it, it would not be necessary to have an I and to create it. We need more help for ourselves because that what is covered within ourselves, even if it is the source of life, is not reachable by ourselves by just thinking and feeling. And that means that in ordinary conditions of our development in an unconscious sense, that what is bound remains bound, regardless of the experiences, that we are, whatever we have in ordinary life. If it actually could be touched and at times it is touched by means of a shock, an unforeseen circumstance ^{which} that is so tremendous that it creates an upheaval with ⁱⁿ one. At such a time it is touched but even the touching doesn't mean that it is able to do something. All it can do is to respond to that what is outside at that kind of a higher level and which then is interested in discovering that is a

cry of wanting to be set free. That I think one can hear because one can in the midst of all unconscious existence be very

much aware and also sensitive to that kind of a possibility within because after all, magnetic center, the way we define it, is still life, but it is life in the reality of life itself. It is not life as it has been distributed over the personality including all the different organs and their functioning. That life, for us, is personality in the different cells which we have, is also bound but the life ^{that} which is within magnetic center is only covered. It's not bound. It stays the same way originally when we were born and it's only not accessible because there is some kind of a blockage like when we say a prison. A person inside the prison is not bound; he is only surrounded by something which will not allow him to come out. All the ^{different} cells of the body are bound in a different way. They are bound by their forms of behavior. So, in that sense, life as we know it in our body and the personality of behavior forms is also life but we always have to go through that particular form which belongs to it. Magnetic center really does not have a form because it is life par excellence, and that means it is non dimensional. The only trouble is that in ordinary life we cannot touch it. We can, every once in a while, ~~taking~~ a deep breath, or sometimes being affected by something outside that really penetrates, as I say, like a shock. States of awe, we've called them, a realization of something most beautiful in nature or a condition of a little child being completely uninhibited. Things of that kind set something within one in motion, as it ~~was~~ were, but all it is is a vibration ^{within} the person itself and therefore sensitivity will become stronger and stronger in the realization that that is there and it has to be set free. We need now, an I for that purpose because there are unconscious states in any direction or in any one of the three

centers is not willing to make that particular trip to the inside. We are not required to do it as far as the conditions of earth are concerned because we have learned to adjust ourselves to that by means of rationalization and each time that we could be even touched we will try to explain it away because it is too difficult even to accept ^{new} that it exists as life. Then when it becomes really known to us that it is not life that is as yet available, it makes us terribly sick. The realization that something could be there and could be of help which is excluded or is prevented from helping us is a terrible situation for oneself. Ashiata Shiemash talks about the terror of the situation. He talks about that. If I have terror, there must be something that I know that affects me and it really could affect me in the wrong way or that it's dangerous for me and it makes me vibrate in a certain way that I would like to understand it and I know I cannot understand it. And that each person gradually comes to that conclusion that he needs some kind of help. In such a situation either one prays to God, that one wants him to help or that one could come really to one's real Self and even at that, when one does come to that, you stand in front of the prison. You don't have the key. The whole idea in the concept of an I is that an I, its existence and its willingness to find out what is of equal value within a man is looking for that life which has ^{also} made an I to exist as life, that is, an I which is free from form and therefore what I call the search for this I ^{finally} to reach that which is the center of the center of myself, that what is, par excellence, I call it. This really reason for this I to come make, as it were, acquaintance or tell this magnetic center, "I've heard you. I'm coming. I will rescue you." And the I, in such a situation, in our unconscious state, is the only means, in a ^{consciousness} as a ^{consciousness} to have the key to

you see

the prison. I think you were right but you didn't explain it well enough because it is not useful. You cannot use it. It's good for yourself. For yourself it creates aspiration which is within oneself changed into the inspiration which makes the I goes towards the center of yourself. One remains dependent on the activity of the I, telling, because there's nothing in our unconscious state that can take over. But fortunately that there is something that is really conscious and conscientious within ourselves which then can, as I say, make itself known at the same time ^{make it} known also that it cannot come out. It needs something to open the door. You see I'M so afraid sometimes that people in shock, when they start to realize what really is the situation, how terrible it is, that they die and they cannot stand it or commit suicide. Much of, many of these little ^{tasks?} that they give as so called esoteric knowledge are not proceeded by a preparation to meet conditions as they unfold themselves which are of danger and which are disheartening, ^{and} which are not becoming to one, that one gradually must learn how to meet them. They cannot be met just by that when it is that kind of a shock, as you know, even physically, it makes your hair white and you're completely unbalanced.

" In a particular instance, when that process is taking place, sometimes it's known at the time, quite clearly. What would you advise, what would you advise me to do? What, in particular, should I hang on to, that natural process of that is one in which there is a definite division in myself and there's a scism that takes place and I invariably, within a very short period of time, I fall completely back asleep again.

"What I would do, when you are experiencing, is first appreciate that you have the chance to experience it. I think the recognition will mean really a gratitude that there is that kind of life within. In the second place, it has to be translated within yourself as an aspirational quality

which you have now touched, as it were. That that becomes within you the desire to ^{want to} reach it. ^{And} The only way to reach it is to continue to wish to have an I which ultimately will reach it, so it encourages one to work more and to create this I, and make this I function, but in the "Ok" third place, it must give you patience. You have to wait until they are. When I talk about the sleeping beauty and the charming prince, I think it's a perfectly wonderful folktale.

Robert Sumner → "You could, ^{because} can imagine how it is for me. There seems like a possibility at the time of getting a hold of more, that which takes place in me, rather than I

"That's right, because the I is not clear enough. It is still within yourself that you see it but it's very much like standing in front of a shelf and you ^{it's just} still see a little too high. You can't reach it. You do, make all the attempts. You stand on your toes. Still it is not within your reach. Not as yet. That what I say, that is a terrible thing. One realizes that there is something ^{that is} very valuable, that is the reality of yourself but you cannot come to it and you cannot even create that. You can create something that is within your means.- by having a function which then starts to operate in an objective sense and, following then, the prescriptions of what is necessary for work one learns gradually this I to do certain things, growing up in the ^{at} process, until it is finally ready to go within and then still going through all the rigamarole of essentialities until it finally will reach it, but the fact that it exists somewhere and that it is known to you that it could be reached if you only used the proper tools ^{for it}, will enable you to be patient and to say but I must continue to work. You see, the ray of ^{light} life is there but you don't know as yet where the source is.

O.O.K."

"All right"

R.G. "Yeah, thank you."

*Ethel
Hemsi-* "Mr. Nyland?"

"Yeah"

*"Yes"
Gthel?* "It's Ethel. I've been feeling in myself at times a need for work when I have an ordinary acceptance of my life and of myself and that creates in me an openness and a desire to have objective truth about myself, but"

"After what kind of experience, Ethel?"

"When I have an ordinary kind of real acceptance of my life and myself."

"Yea, is that acceptance we talk about? It's ^{is} not just accepting yourself. It's acceptance with impartiality. It's quite a different thing."

*Ethel
Hemsi-* "But that kind of a state leaves me with a desire for impartiality."

"No, well, that may be. If that is the case it's not acceptance as yet the way we mean it. But it can begin by accepting yourself for whatever you are in an ordinary statement. When you know it is not as yet impartial that is, the acceptance is not impartial enough regarding yourself, but still some identification, then the process will have to be to make it more and more acceptable in our sense of the word by the introduction of impartiality. It's all right if it makes you wish more to be impartial, but that has to be reached. Total acceptance, Ethel, is very difficult that always something that creeps in with your mind or with your feeling not wishing to accept. It's almost, when one wants to accept the totality of oneself, that you really do lose everything that you do have in an unconscious state. It is the real meaning of losing yourself in order to find that what is real life. But you lose that what is life expressed in the form of ^{any kind of form} expression, any kind of experience unconsciously, any kind of a way in which you are. And so the beginning of that acceptance is in the right direction, but it still needs- has to be much more completed, that it is a total acceptance. An acceptance which leaves you cold or

warm regardless, an acceptance in which you have no desire for any change of that what you are, not even a wish for impartiality because it is already there. It's the realization of the existence of that what I am, that I am that and nothing else and no further description of how I ought to be or what I would wish to become. It is the first step that I realize that there is that kind of truth. An acceptance, total acceptance is the first glimpse of truth about myself because that is immediately related to life.

"It's very difficult for me to come to that."

"Yeah, I agree." It is a long road and one goes around it and around it and sometimes it is like going around a candle which is lit and you know that you should fly into the candle ^{to be burned} and you don't want it. You cannot do it, Ethel, until there is something else ^{^ ^ ^} ~~which~~ ^{that} starts to grow within you which gives you more assurance and solidity. Unless that is there, you don't want to give up what you have. The solidity can come by the establishment of an objective faculty of something that is helpful and represents life in a different kind of a way coming, as it were, from above and not being bound the way we are and the more that as solidity can become crystalized within oneself, the assurance of that can be relied on and that it is really sufficiently substantial that it will not be fearful if I go over there. I take that, you might say, not a jump in the dark. I take it as a jump in the light. And before that is formed, that it becomes reliable, at first you have that belief that--when you have to trust. Then you make the actuality of going. Then you dare to lose what still has bound you because the bondage is expressed in the form and it will take time, Ethel.

Ethel "I understand, Mr. Nyland, thank you."

"But don't give up."

"Mr. Nyland"

"Yeah"

"It's Lynn."

"Judy?"

"Lynn".

"Yes"

"I wanted to ask you about an experience that happens frequently. It also is shared with Judy Jacobs. She and I talked about it and neither of us knew exactly how to proceed further. After, when making a work attempt to to have the result of taking an involuntary breath and ending in an emotional state..."

"It starts from where?"

" Well, when making a work attempt with the result following that is to take an involuntary deep breath and end up in an emotional state. "

"Did you take a deep breath?"

"Yes."

"Yeah, it's all right."

"There's an emotional state which follows which almost seems to be more binding."

"Is it really an emotional state or is it really a state of aliveness?"

"It's a state where there's relaxation, the tears come in the eyes and there's a feeling of wishing to be."

"Oh, I think it is not so much an emotional state is not the result. It is the result of another result of another state. I think taking a deep breath will make you physically more healthy, more simple, and also you will have a feeling that it is right that you feel, that you are, I won't say, at home, but it is something that you recognize as belonging to you. So it influences you in the state in which you are. I call it a healthy state, not only physically but also psychologically. As a result of that,

there is, of course, an emotion produced because you like it. You're satisfied with it and it is something that really, maybe even when it is new, gives you something unusual which does give you joy."

"Yes, it seems that this is been for a long time now and I begin to see it as an obstacle and..

"No use it simply as a heightened state of being and then from that standpoint you will be able ^{really} to make up your mind if you want to work. But you have to connect it. You have to associate it with it. It is not associated as something that should be used as energy available, you will not use it and it will dissipate.

"Yes.. "

"You see what I mean. When I'm in a very good state and I feel really like a thousand dollars then that give me energy. I always see it that ^{such} that energy cannot be used for ordinary mundane purposes. It is something that comes in as a realization of my life existing in such a way and it is given to me to have more insight in that what is ^{much more} the reality of life itself. And it cannot go in and stay in an expression of just being emotional.

"Yes, I tried to bridge it and I wondered if you had some suggestion." ^{if &}

"You can bridge it immediately when you have that state of emotion, start moving with your body. It's the simplest way. Instead of continuing what you are doing, ^{and} I wouldn't say enjoying it, but sometimes even disliking it and not being able to use it, use your body immediately as some kind-thing that will take over part ~~errrrr~~ of the energy and the fact of your body, quite unusually walking ^{thk} around without any rhyme or reason gives you an idea that it can be used for another purpose and then you are reminded.

"Yes."

"All right?"

"Yes"

"You can do it different ways. The body is the easiest. I think at such a time of an emotional influence if you yell, it will help you. It will stop all nonsense, because that is just an unconscious use of energy which is really a valuable .But, for yourself, if you could do that, yell at the top of your lungs. In a clarified atmosphere... " I will try that. It seems I tried to use it and I've not been able to and I think I've become identified with the idea of to use it, but I need to try so..

" I think you first ought to have an idea that it ought to be used.

" I thought I had come to that. I thought I'd experienced it enough that I thought it really should be used.

" When anything out of the ordinary will help remind you. Anything out of the ordinary. Even if you're in a state of that kind, you shake hands with yourself.

"Just to break the mechanicality... //

"Yes, that's right. At that time, when it is broken, you are reminded that it ought to be used by association, I call it. You introduce work then because you know it ought to be used but you don't know exactly in what way. You now bring it about that the thought of work now comes to your mind and then you work. All right?"

" Thank you."

Fred Curchack "Mr. Nyland, it's Fred *Curchack* ~~Kircho~~.

"Yea, a little louder, Fred."

" I tried to apply what you told me to do. I did write down at the end of the day when I had worked and it did show ^{to} me how much of the time I simply settled for thinking about work or something very superficial and after several days of writing that down and seeing it during the day , I reached a point of dissatisfaction which result~~ing~~^{ed} the following day in

an extremely good day of Work, in really trying to maintain an awareness , as much as possible, helped also by draining frequently during the day.

" So, that was all right?"

"That was all right."

"The question is now how long will it last?"

"That's what I wanted to say. That night I wrote down what a good day it had been and that I wouldn't settle for less the next day but , in fact, that same state was not with me at all. "

"Did you put a piece of paper in your pocket, that you would read, that the previous day was so good that you are reminded? You see, Fred, one has to test constantly how much actually we call a wish for wanting to work. How much, that is, not only how often, but how much in-total-as it were, in total quantity of ergs as energy? And it is most surprising that it is sometimes so flat , it has not left any depth, that even a little piece of paper that you bring up the next day is not sufficient to remind you because there is no real wish. The difficulty of keeping a real wish is the constancy of seeing that what one is in reality, to the extent even that one is free from any kind of an interpretation or any kind of rationalization. The fight is many times against the rationalization of your mind and allowing the mind simply to function without putting a stop to it. It's the same way there is energy in the mind and it is used simply for justification or being able to live with yourself when you are weak. If the associations is once established that it is a sign of that kind of weakness, which you don't want to allow for becoming a man, then you will have a chance that in the realization of that which must be, I call it an inner bone realization, not just a word and not just in your mind or ^{even} in your feeling. It's got to be a property of the total

level of your being as a whole. This realization, we talked about this the other day, of what one is as a slug and really meaning it,. Many times we've used them , it was used before as creatures, without any emphasise on it. but when I honestly believe I am a slug and I'm that kind of creature, completely unconscious and stupid and not having any strenght, then I will do something. And so you have to renew that kind of an engagement of yourself every morning. You cannot just leave it alone because one day when it's a little better already spoils it for the following day. And that is the situation in which we are, Fred. One has to accept it, that that is the unconscious state of this earth and you can blame the earth all you want to . The result is you still remain unconscious. But if you know that there is a chance out, then maybe you will not leave any stone unturned, but that is Work. That's not only just remembering a little bit about Gurdieff existing. It is something as if at that time , if you could make that as an image, you create Gurdieff in front of you and go after him, and you ask him, "May I shake your hands?" And...Do that in your mind. Your imagination sometimes can be very strong when there is an inner desire of wanting to grow up. And then you won't fool yourself. Try it like this. It's still good for another week, Fred. All right? More honesty, more desire, more simplicity."

"Mr. Nyland, I wish to know the proper play of the feeling."

"The what?"

"The proper play of the feeling. How can I develop my feeling? And how do I know the proper play of my feeling?"

"You have feeling now."

" Yes."

How is it expressed through yourself?

" I'm true to my body, Mr. Nyland. I express it

"Oh, you feel for other things too. don't you? "

"Yah"

"A little bit."

"Yes I do."

It's not so much for the satisfaction only of your self as
a body. It is also satisfaction for ^{YOUR INNER} the little world in which you live,
in which there are a few people and there are certain lovely plants
and animals and flowers and things of that kind. It also contains books
which you would like to read for which you have no feeling. You have
also every once in a while an ambition to do something that you are
capable of doing and you can have joy in doing ^{that} what you are doing, even
digging the ground or planting a garden. So it is not entirely limited
to yourself. It's related to your little world. How to deepen your feel-
ing ^{is to} and enlarge your world. It doesn't matter where it stopped. For some
people it's a little smaller than for others. But the real difference
between the feeling and the emotion is that the kind of things ^{you} become
interested in changes when it becomes emotional. I then start to care for
a variety of people like myself, realizing they are the same as I am and
have also a small feeling, a small territory or very little actually that
I want to do outside of it and I also ^{would say would} I will pity them but it reminds
me of me being what I am and then comparing them and seeing that as a
totality of my friends, that it takes place in that way, I start to
question myself. Is it necessary to continue with my life as feeling only
in that limited sense? So you see, there has to be more depth in your-
self. You have to become concerned about a variety of things which are
around you, which many times you may have seen without doing anything
about it, that you become concerned with ^{that} maybe you have a certain
task in relation to it. It depends from that point on how you have
been educated because maybe deep down within yourself a religious fee-

ling, not necessarily expressed in terminology of God but something that makes you feel for people let's say who are suffering that you wish to help and that you are sincere in that kind of help and it is not a following up on your own selfishness but actually altruism. In the second place, the thought can, what is this that I now represent with my own little world and many others and why should it continue to exist that way, if we could combine and unite our efforts, we would have much more force. That gives me a feeling which extends this time for the welfare of other people because I become concerned about them as I am concerned about myself and in that way I ^{find} ~~found~~ out that it is the case with many people who then can become my friends on that basis. Then I introduce something else for me because they also are unconscious and they cannot help me very much and only they can become sympathetic and I can be sympathetic to them and I can help them and I can even be a nurse to them and whatever it ^{MAY} ~~can~~ be. If it is children I can be a good father. But the question now, what is there within me that really cries out for the depth of an emotion and then you come back more and more to that what is the reality of your own life and when you see that as something existing in you as a human being, temporarily created on this earth and fulfilling a certain function, then the concept of dying must enter. What will happen after you die? Aside from the fact, what was there before you were born? You find yourself and this is the pragmatic influence of work. You find yourself ^{at} ~~at~~ the present time living as a creature and you also know you will die and the question that comes up, what will happen to my life? Is my life going to die or is it only the form? Is it my body only? Can you at that time believe in or assume or become acquainted with concepts of spirits, spirituality or spiritual life? That you must find out for yourself- to what extent such concepts make sense or nonsense and it will depend a great deal on the acceptance

of that what could exist which we don't see and nevertheless has an existence without our form and the concepts of what maybe is religiously implanted in you when you are young or that you see at that- the present time in the form of different people wanting to confess their sins or that they have a church or whatever there is that or a realization of their dogmatic adherence and a separation from that as doctrine or whatever you may have read of that ^{kind of} nature and I say Remarkable Men as a book . What makes such people remarkable? They had an essential insight within their own inner life and they were functioning in accordance with that and that produced in them an emotional state for taking care of that with which they were born, taking responsibility for it and they could not take that unless they had a belief that it was necessary to admit that they were alive with a responsibility for their life as well as all your friends, as well as, I would almost say, all humanity, as well as anyone living on this earth. And whatever other philosophy appeals to you, you start to deepen in your mind such thoughts , allowing philosophy, esoteric knowledge, mystics, the mystical influence, all take place within you and then you will come gradually to a conclusion that your feeling was very shallow and because of that you will wish to deepen it. The ^{practical} application- go a ahead and have a feeling of anything that you wish and deepen it so that it becomes emotional, that for yourself you express it in such intensity by means of a posture or attitude, by means of saying certain things with new words, by having a look in your eye regarding that what you are observing and seeing in the same way or ^{an} observation of yourself seeing that what you are in reality. All of that in reality All of that can create an emotional state which a little bit with rubber. The realization of magnetic center can make you

emotional. The realization of life existing on the little face of a baby whose nine days old, and you ~~see-hand it~~ and you see it and you absolutely just don't know what to think. Moments which you will not forget, moments in which the thoughts and the feelings are already taken away from you and you have an instinctiveness of knowledge that you know you exist ^{bvt} when you have lost all the different propos of your mind and your feelings. Such states will give you desire to become emotionally involved in order to have something that could become substantial for you and not dependent on your mind. You see what I mean.

"Thank you, Mr. Nyland."

"Mr. Nyland?"

"Yeah"

"It's Paul."

"Bob?"

"It's Paul."

"Paul, yes Paul."

"Recently I've been experiencing something which raised a question for me..."

"Can You all hear? A Little louder.. for me."

"Recently I've been experiencing a state that I used to experience
which, my wish. There was a much stronger aliveness or real desire for Work and it was a state that I described as tastelessness. All my ordinary desires seemed meaningless and it opened up a wish for me for working and recently I've experienced that several times and what's been occurring is that there's a realization of emptiness in terms of my own forms of desire, feeling forms, and yet there's no contact with that wish and it's at other times that that kind of wish comes out but it's a state ^{that} I used to rely on in a sense as a place to work from and."

"Can you spread it out over a certain period, Paul? instead of using it

all up in one?"

"Well, it didn't seem to be something ^{that} I could ^{actually} bring on. It seemed to come about."

"When you have a desire to want to work, as you say, and it is quite intense, only use a certain length of time. If you know by experience that maybe it lasts for ten minutes, do it only for five minutes and ^{then} say, in another hour I will use up the energy which is there and which you want to retain. That's what I mean by spreading it out. You will not grow by just a little bit, a little bit, even if it is much. You will only grow by the constancy of that what is there is there, that at any one time it can be used and therefore you must avoid. It is a form of overeating and not being able to digest it. Even if you have the energy which is there, you're not using it. If you can spread it over in time length, over a certain little period and try to keep it not as deep but as constant as you can make it then you will use your energy in a much and much better way. I don't think it is so difficult. Simply write up, for a little while, at the time when such a state happens and you have, as you say, a quantity of energy that encourages you to want to work. Write up, actually, how long you are working, honestly, because there is, of course, after ^{the} energy is spent, there is a period that goes over into the thought about Work which of course is not helpful at all. It is logical that the thought remains but you discover very soon that the thought is a thought and it's not actual Work. So you can come more or less to a conclusion..How much is actually that energy that you are using and that you say is maybe quite formidable. It is much smaller than you think. And ^{therefore it} ~~that~~ what is not really that kind of a question. I think in its place you should have many more thoughts and feelings about Work and then actually working and the reason for wanting to

work then is NOT based on just clearing yourself ^{with energy wanting} to work. It is based on ^{the necessity that} ~~the necessity~~ that you've got to work and that ^{task for you} ~~it is a task for you~~ because you're unconscious. You must see yourself much more as a person needing work because you are unconscious. You must see yourself much more as a person needing work because you are unconscious and when once in a while the desire is admitted that for oneself that you don't want to be in an unconscious state, you will find many more opportunities during the day of really wanting to work and working, not just thinking and feeling. That will help you to spread it over. Energy in one big lump is no good. A car that goes this and that, you know, in accordance with the engine being fed too much at certain times is not a smooth running car. One's life has to become much more smooth if it has to be in equilibrium. ^{And} Regarding the little spasms of a little bit of attention that one gives and comes out as work on oneself is not going to give you any bread, just temporarily. It is a good thing. I'm not questioning it. I'm only saying you should use it much more advantageously. Do you see what I mean, Paul? It's a big lump of butter, you know, that you put in your mouth. You should spread it out on a piece of bread. You know it's very much like...."

"Mr. Nyland?

"Yeah"

"It's Lynn. Can I ask another question?"

"You want another question? Yeah, yeah, of course."

"In All and Everything, in, oh is it the part on Purgatory, maybe, where he talks about and how a man buys in thirds. "

"It's in the former civilizations and

"

"Thank you."

"It is a center."

Yes. It ^{said} says if a man practices Being-Part of duty that his life is

lengthened and it seemed to me that I understood that that was because there was a balance there, but I'm not entirely sure that I understood. Could you talk about.. "

"No, each center is wound up as a result of impressions received and that becomes capital for the center. When one wants to use it in the form of behavior like in any of the three centers, it uses up that kind of energy which is there and sometimes it keeps on running because it is energy which is a memory. That is, it's not full energy anymore, but it's-- after a little while it will die. Dependent on the aliveness which was put into the center, on that will depend how long the center will live. ^{Am I with me?} There ^{are} several with age and experience and so forth, certain centers die out or are reduced to a very low level of expenditure by them. The physical body probably stays a little longer but many times the feeling runs out after some time and it becomes quite repetitious. Personality has very definitely ^A ~~sta~~ ^t of a person getting older than his mind. The way it can be changed as a result of work of oneself is that there then is a combination for the mutual growth of each of the centers. ^{And} what we talked about in the beginning. That relationship, when it is established, really saves energy totally when it is helped by each other and used at the times when the energy of one or the other of the three centers is a little bit low. Then there is one center that can supply it but when it's a cooperative effort less energy is necessary for the total development of all three, ^{because} ~~when~~ the three become a unit, as such, they become much more efficient in the usage of energies and they profit, each center, by what the experience is of any one of the other centers. So the total amount of energy that is available lasts a little longer. That is one reason but it's not the most important one. It's much more important than when a center, in combination with the other two, produces a unit every once in a while in partnership

there is then a desire on the part of that what is new , like a partnership functioning and if such partnership, as a result of Work, becomes actually a fusion^{process} process, the amount of energy that is furnished by the fusing of the three centers is much more than a ~~Amplitude~~ represented in the three centers themselves. And many times I say that is a splitting of the molecules, not the atoms, that the three centers are combining in the fusion process and it is a chemical one. And in that way it forms a new product which has different properties not like the three centers themselves and because of that, the rearrangement, since it has different properties, the rearrangement of the molecules is different from any one of the three centers and that rearrangement is of a higher level and has within it the possibility for using more energy as a result that the molecules is this time in a different kind of configuration."

"Yes"

"I say it sometimes as if the atomic number of the being is much higher than the atomic number of the component parts."

"Yes. What happens when the centers split apart again?"

^{When they}
"They will become one?"

" After, well, they don't remain fused, do they?"

"No, the thing is this, that in the development of the possibility of fusion, there is a point in which they can be fused. It does not mean

. They have to do this fusing process several times because they will fall back again to the individual or the separate centers. Only when the centers reach a certain development of their own, that is a possibility of entering at the state of Fa, after their own periods of gestation, then the fusion can become permanent and ^{then} ~~when~~ there is an entity which is formed out of the three component parts, ~~there is~~

of

a different kind of a level of being. Now ^{even} it doesn't mean that that being always has to stay that way because it is possible to return to the individual component parts when necessary and many times energy is saved when it is not used of a higher level but has the use of energy of a lower level. And this is a matter of insights which comes with understanding of the level of being which is the real understanding of the result of an I being present to oneself.

"Yes, I think I understand."

"Does that explain it? It's a very interesting concept. Out of three become one and out of one three can come again. I say like water, you know. Hydrogen, hydrogen, oxygen. Three different gases ... quite different properties from water itself. At the same time it can be combined under the suitable conditions of temperature and pressure. But when it's water I don't want to split it up again. I can also do it. I use an electric and the split up comes out as gas, hydrogen and oxygen. And so there is an exchange between the two. And all depending on what is necessary. For certain purposes hydrogen is better than water, and under other conditions water is the best."

"When fused we talk about a state of awokeness..."

"Huh"

"Do we talk about a state of awokeness?"

"The level of a being which is the awakened state compared to the unconscious sleeping state of the centers. Yes..."

"Yes..."

"It is a step up and in that the properties are lost where they come from and new properties start to exist where I am. All right."

"Mr. Nyland?"

Yea"

.....

"Who?"

Joe Trash
"Joel Grot."

"Yea"

"A little over two weeks ago you told me that I was not working for results that would indicate to me what manner of man I am because when I work ^{or} try to work, the results are only flashes of something telling me that I exist and I would like to know how I could or even if I could go further than that."

" I think it is right. I think the flash which exists and gives you, as it were, the fact that you exist, can be changed into ^{an} creation of an insight within you. That is, it can last just a little longer than just a flash, depending ^{ent} on your real desire to have that I actually being present to you. And so the solution to the question is, keep on working but a little bit more intensified. Try to make it last a little longer, or if you can, make it a little deeper as far as the energy is concerned in the sense of a real wish of something that really, or when I say real wish, I mean by that ~~that~~ practically everything that I own and that I am with and it is my personality, all of that, is pointed to the wish for an I to exist. I exclude, at such a time, all different thoughts and feelings, as much as I can. They are not important. Even the fact that I happen to stand or sit, that I am, that I'm breathing, is not important for me. My wish becomes ~~so~~ predominant that it goes, as it were, at the cost of all other forms of behavior which do not, at such a time, receive energy from me. I becomes quite important when I see this, that if that can be obtained the depth of that what is my wish, which I want now with my head, my heart and my hands, is of tremendous power and it will last a little longer than just ^{as I say,} a flash in the pan. The result, of course, will be, much better adjustment of yourself to the continuation of such a wish. When that is actually there and you want a results in the form of more knowledge so that then that what is given to you

as a flash in the pan *with* the existence of yourself will go over into an insight of that what you actually are and the more honest you are about yourself and you can see how damned unconscious a person is, how more you will wish to get out of that state into the state of consciousness. Try it, just walk with yourself. Just ^{ON} keep saying, I want to work. Try simply the mantram, "I am." In a very short way. You can connect it with breathing if you like. Try sensing in order to get rid of extraneous thoughts and feelings together with draining. Try it for yourself to use certain, I call it a mantram, "I have a body, a body have I, body have- I have a, have a body I, things of that kind. And make it very vocal. Say them aloud when you're by yourself, when no one can criticize you but when one is serious about wanting to grow up, the road is open and the door is open and the road is indicated sufficiently by what one ought to do. It is then a matter of that kind of knowledge which you have with your conscience that you wish to continue and the desire then ultimately is an aim to see yourself ^{grown up} as a harmonious man will help you at the present time of just going through the desert and drinking water every once in a while ^{At} ~~with~~ an oasis. All right, Joel?"

"Yes, thank you."

"Mr. Nyland, Katherine from New York."

"Yah."

"I have continued to work and also used my aliveness to be more simple and the result has been that my days have become very very full."

"Full? Full of work?"

"Of work and of life."

"Yea."

"And yet something is missing. "

"There is more life because certain things have been set in motion which were a little bit bound before. There is at the present time no

direction as yet for the usage of such extra energy. It will come in time. For the time being, simply see that there is extra energy and it still looks empty because it has no purpose. More and more you will see there is a purpose in which it can be used. It will take a little while before you see know exactly how you can use it and also that you feel you're entitled to use it. It's a transitory period. It doesn't matter very much because I ~~know~~ am alive and I know it is right. I have extra energy . I'd wished I could use it, if you look a little bit and you don't find it as yet. Keep on looking. You will find it for yourself because there are many emptinesses that can be filled by the energy you have, only it has to be directed. And for that you need a little bit more insight in your mind of what is right and what is wrong. I say it in that way because it is a determination on the part of your mind to want to think in the right direction and the utilization of energy for a right purpose. You will have to be helped by the weighing of the thoughts first and when it is more sensitive, when you yourself become more sensitive, you will develop a conscience that will help you, I would almost say automatically. Don't worry about it. It's a wonderful state to be in, to feel more alive, even if it's a lit bit empty. Tell yourself, ~~fill it~~ ^{it} I'll ~~try~~ ^{fill it} tomorrow. "

"Thank you"

"Yea"

"Mr. Nyland."

"Julie kamuri."

"Who?"

"Julie Kamuri."

"Yah"

"I'd like you to explain the connection between sensing and that force..."

"Wait a minute. I don't hear it."

"I'd like you to explain the connection between sensing and that force"

which you just spoke about when you ..."

"Draining?"

" No, It's draining or sensing."

"I said that yeah, and?"

"And the force that you spoke about in making a work attempt, that force being, as you said, head, heart and hands, because the way I see them I ~~them-~~ see them very opposite."

" Now what is this? The another one. Is ^{that} ~~this~~ work? A description of work? "

"It's a description of a wish. A very strong wish."

" A description of a wish is, of course, the beginning of work, isn't it? It has nothing to do with sensing or even draining. That's a separate activity. The sole reason for those two things is to make myself in a better state so that I can work better. You know? There are, as it were, when I eat a good meal in order to be strong so that I can lift a tree."

"All right. Let's say that I sense^S or I drain, I drain or I sense. "

"No, but you asked for a difference..."

"Then I might sense away that wish."

"Oh no, nonsense! Don't ^{Mix} ~~make~~ things up. You sense your body."

"It's not nonsense. I'm very serious."

" No, no I'm saying your mixing it up. I don't mean that you're not serious. You misuse it. Sensing belongs to your body. Sensing is not sensation as we use it as an English word. Sensing is a property of the body itself which gives the body the knowledge of its own existence. That's all it is. /Work, you understand, I hope?"

"I'm not sure I do. I'm very confused."

"Are you coming to Tuesday? That's the time to find out. Those are the people who sit there and are supposed to tell you."

"I'm very confused, ^{because} ~~^~~ To me work is like having an impartial factor register

your existence or going into a spiritual , an inner life or spiritual life."

"Work means you're collecting facts. That's all. Facts of your existence, facts belonging to you, knowledge of yourself. While it is a moment, it is just for a moment, the fact of existence for a moment. While it is extended, it is a fact of existence of your behavior, which ever way that happens to be. Gradually the facts are put together and they form a line which gives you knowledge of an objective value. More and more even when I start to develop normally, he will be able, this I, will be able to ^{do} something it cannot do at the beginning. So this desire for want to work simply means that I wish an I to operate as a function which gradually becomes a function of myself and is then present to me in my unconscious state and will ultimately tell me what to do about my unconsciousness. Is that clear, more or less?"

"Yes."

"Then, if it is clear, you must actually work. You must become a collector of facts of yourself. Real facts. Facts in an absolute sense, facts which are irrefutable, ~~facts~~ which you cannot think or feel about, because it is of no use. A fact is a fact is a fact in that sense. And so you must accumulate such facts about yourself as a human being living and try to see that straight because I would almost say you don't do it. You ~~may~~ use the words.. "

"You may say that but I know that I do."

"All right. Are they impartial, such facts?"

"They are...."

"O.K. Go ahead if you know it so well. Go ahead and don't ask any further questions."

"But I'm confused."

"No, no, no. If you know it you're not confused. When you say you're

confused you don't know it. It's very logical. Who has questions?"

"Mr. Nyland, it's Donna."

"Who?"

"Donna."

"Yea, Donna, yea"

"When I was speaking to you a few weeks ago, I was saying that I had a feeling of growing truthful and pure knowledge of myself that was small but that was growing withing me and I called it an accumulation of the results of work but when you answered me, you called it knowledge of intuition and I've been really trying to sort that out for a few weeks."

"No, it's quite all right, if you want to call it know^ledge as a result of working and an I existing. There's really no difference. An intuition knowledge is a fact that exists without even going through the rigameroles of that kind of awareness but the facts speak for themselves. If they are actually facts which are, in the sense ~~in which~~-I mentioned a little while ago, absolute, impartial, I don't care where I get them and how I get them. If it is a result of intuition, I'm lucky. If it's a result of just that ^{what just} which happens to me without any effort, I'm still more lucky. If it is a result of my work, I'm satisfied that it is a good result. No collect whatever you can as knowledge about yourself provided it is obtained and is a fact which is by itself, I'd say, irrefutable, that is actually a fact as a fact. You object to intuition or not maybe. People have sometimes maybe a very good intuition and others don't but it doesn't matter much, does it?"

"No, You had used it.. *h*"

"It's the same objective."

"Yes."

"All right? It doesn't matter how you reach it."

"Yeah"

"Mr. Nyland? It's Robert. ~~Not Robert~~ Ron Hayes

"Yep."

"This morning I sat down in a chair and after I got up and attempted then after reading a little ^{bit} of All and Everything to work."

"It sounded funny, you know. You ~~sat~~ in your chair after you got up. All right. Are you in the chair still? Now you can get up."

And

"In that series of attempts there was one particular time when there was a little bit, there was an awareness that was a wee bit longer than a flash and....."

"How much?"

"It may have been a big flash."

"In order to have that awareness ^{then} though, there was something that I had ^{which was} ~~reached~~ really a strong wish for that amount of time."

"The flash is not in accordance with the length of the wish."

"No, This was the wish that created that particular awareness was very ^{strong and} ~~to~~ the energy as I understood it, the energy was used up in the awareness and then I didn't have that wish."

"But then it stops. Then it stopped. A flash in the pan means it stops."

"It stopped... and then there was a less of a wish which I could again use ..."

"Then you get a little flash. It is life, Rob. You have to keep on doing it. You have to keep on changing whatever the wish or the thought is into an actuality which we call experience and that will only exist when the experience is a result of doing."

"That, see, what I realized ^{is} ^{was} that there ^{is} really a tremendous amount of wish needed for that... that which has been lacking for ^{myself} me."

"Yes, it all depends how deep asleep you are. You know after a little while one doesn't sleep as much, not as deep and you can become a very light sleeper in daily life. It's a matter of practice, Ron. It may be very

very difficult in the beginning when you try to learn any kind of dexterity but after a little while it goes like a *PIANOLA*."

"Is it..?"

"I wouldn't think about it. I would simply say it's too bad, it cost me so much energy and there has to be such an intensity to wish. I think I can change that once in a while when the wish is surrounded by a great deal of unconscious thought or feeling."

"And get rid of the unconscious..."

"Try to drain them away. Make it simple. Find simple moments in the day. Don't try it when you're trying to fix an engine. Or you don't do that anymore?"

"

I'm building an ^{now} engine."

"Yea, I know. Don't do it too much when you are building."

"yea, that's what I was coming up., because there really not much of a chance to get much of a wish out."

"No, that's right. I think there are very definitely impossible periods and I think for the time being, leave them alone."

"O.K."

"There are more than enough of the other kind and the I doesn't mind in which conditions it is being fed as long as it is food."

"O.K." All right."

"Hm, thank you."

Hm, yea, all right." Are we almost at the end?"

"About five minutes."

"Good."

"Mr. Nyland?"

"Yeh? "

"Ed."

"Yes, Ed."

"For some time until fairly recently and with ~~cease~~ occasional exepctions, you would speak of of the difficulty of trying to observe the mind. Recently you've given some indications that it should be tried now and then. I'm not sure if I'm trying it in the right way or not but as an instance, one recent morning I woke up with a song running through my head which happened to be on the radio when I last turned it off, I think from a commercial and at first I started to put this out of my mind but I then realized that it might be something that I could use so I got up to go to the bathroom and with the song still in my mind, I ~~tri~~ tried to have an awareness of this body walking."

"Oh, that is a little different. I thought that you were going to be aware of the song."

"No, there are a lot of things in connection with that. I put that song out of the way by inserting another one."

"But you see that is really quite the same."

"I didn't do that this particular time."

"No, no. I thought you were observing your mind."

"Well, I got the idea the other day, that it should be to continue to observe the body while the mind within the body is also having a thought running through it and I ..

"Oh sure.."

"And I couldn't do this, I don't think, with a complicated thought but I felt that I could do it with a simple thought like some foolish song running through my head."

"Yeah, but Ed, we could keep on being unconscious." all the time

"I was trying not to be unconscious while this was going on ."

"No, no. You will remain unconscious in your breathing, in your physiological make-up, in that what you are doing, touching this or that, all these things will continue to exist. Your I is only in addition to that. You may reduce the quantity of the energy which goes into the maintenance, but the maintenance can never be neglected as long as you're on earth and you've got to pay in some way or other a little bit of energy for the maintaining of yourself. It's quite all right when a song can~~re~~ remind you to work and then work again as an observation of that what you are."

"I was trying to work but then I realized that the song was running through my head and then I tried to let this go and have this awareness include~~le~~ what was in my head as well as the movement of my body and this is what I want correction of."

"I hope, Ed, that if there~~is an~~ I situated in your mind that the song which goes on in the other houses is not disturbing for the I when it wants to function."

"No, it nearly, it isn't. It^{WAS} only that I was trying to make this special kind of an effort in accordance with what I understood, realizing that I may not have understood it clearly, of your indication."

"Anything that's to remind you of work, and it may as well be a song in your mind."

"Well, that frequently happens too."

"But you don't have to keep the song going."

"I wasn't trying that. It was just going."

"Yea, it just happened to go. Well, I hope it won't interfere with the other activities of awareness."

"No, I don't think it did. I was trying to include it."

"No, no, include it. What for?"

"To have something aware of this body not just walking but having something running through it's mind- head."

"Oh, but Ed, your body is behaving in all kind of ways, all the time and you may as well include some. but as I say, when the song takes place in the house of a neighbor, the I may be disturbed. If you remember the different departments of the brain and comparing it to the suburban colony and the stranger who moves in and is an I, he may not like the piano playing of someone in the neighborhood.. "

"Yes, I understand that," Is there anything that can be said before the end of the tape about what is correct to do? for me to follow your indication.."

"If you can get the song out of your mind I think it will be much better."

"That's easy."

"Oh good. We can leave it on this lovely light note Everybody ^{satisfied} ~~says it's~~ fine, in high spirits

"But then I don't feel as if I'm observing my mind."

"No, It would depend on the song, wouldn't it, uh?"

"Yes."

"But you know, AS A start. ~"

Tape runs off?

trans: Rita Herman 11/23/80
Rough: " "
proof: